WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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FOR THE WESTERN LUMINARY.

THOUGHTS ADDRESSED TO THE YOUNG.

Fair laughs the morn, and soft the zephyr blows,
While proudly riding o'er the azure realm.
In gallant trim the gilded vessel goes,
Youth on the prow and Pleasure at the helm;
Regardless of the sweeping whirlwind's sway,
That, hushed in grim repose, expects his evening prey.

No. II.

You then who are so happy as to enjoy this favoured period—let me urge you to seek religion; seek it whilst the golden scene of youth still brightens your sky, before it is gone, and with it all its inestimable privileges forever.

Think not because you are amiable you are good enough. You remember the whited sepulchre, that was beautiful without, and yet within there was nothing but rottenness and corruption. It is upon the heart that the eye of God rests, and if he does not see something more than mere amiableness—if he does not see holiness—if he does not see the exercise of supreme and habitual love for himself—however amiable you may be, and in the view of man however irreproachable your conduct; he in whose sight the heavens are not clean, cannot but regard you with infinite abhorrence. Mere amiability has nothing in it of that moral beauty, without which God never can look upon his accountable creatures with complacency: It is only a part of character that we share with the beasts of the field that perish, in whom we may constantly witness exhibitions of the most amiable feelings.

The interesting story of the young man in the parable speaks to us on this subject an important lesson of instruction. Besides the many other advantages he possessed; he was amiable—he was more—he was strictly moral, his external character was so fair, that even the great Redeemer, under the influence of all the gentle feelings of a perfect man, looking on him loved him: yet because he lacked one thing—a religious heart—a heart to give up all for Christ, he could not inherit eternal life.

But, perhaps! you are ashamed to enter into the service of God, and to be seen among the number of those

who profess to love and serve him. Ashamed! before whom?—before your sinful companions? as well might you be ashamed before the frenzy stricken inhabitants of the hospital, who, amidst the visionary scences which delirium has spread around them, fancy they are wise and well and happy; when all who pass by cannot but pity their folly, and mourn over the ruins of their nature. Every ungodly man, with regard to religion, is a madman: the sure and unerring words of eternal wisdom declare—that madness is in their hearts; that they are fools and are blind.

Ashamed! of whom? Of him who in stupendous magnificence, clothed with the light that is inaccessible and full of glory, sits regent upon the throne of the universe? Of him to whom creation, through all its vast and illimitable extent, pours forth the unbounded song of adoration? Of him;—before whom the brightest angels that lift their awful beauties through the Heavens, veil with the o'er shadowing wing the lovely effulgence of their countenance, as if unworthy to stand before his eternal splendours? Of him,—whose power, hung out those golden worlds, which in unnumbered millions, along a dark and trackless immensity, send to you their distant glories, to tell you of his grandeur? Of him;—who hiding this uncreated majesty in the lowly form of Jesus of Nazareth, was not ashamed of you when he hung bleeding on the accursed tree, and bowed his head in death?

Moves there upon the earth a wretch so dead to every noble feeling as to suffer himself to be influenced by such a principle. Oh! sinner, how hast thou changed into hated deformity the original brightness of man, and sunk in deepest abasement the glory of his nature.

Remember, that it is the solemn declaration of the Saviour, "whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

But, perhaps!—the secret reason of your heart for not entering into the service of God now is—that you wish to put it off to a more convenient season. Fresh, vigorous and active, with ardent passions, you are thirsting after pleasures, endeavouring to enjoy the present, and dreaming of happier days to come—religion is a thing too gloomy for you to attend to at this time; it would but cloud the bright morning of life, and draw an untimely winter over those happy scenes which so much fascinate you:—you are surrounded by a thousand captivating objects; which you cannot now forsake for the dull and tedious routine of religious service; you therefore defer the important business to a more convenient season.

Tell me, now, to what period is it your design to defer the important business—to manhood: but then your situation will be far less advantageous for this purpose than it is now. Though the temptations to which in youth you are more particularly exposed have fled, yet then comes on the bustle and hurry of life—the press of numerous cares, to perplex, agitate and distract the mind, and waste its exertions upon things of but momentary import-

ance: your difficulties are increased rather than diminished.

Perhaps you are looking forward to old age as the most suitable season: for then you will have run the round of earthly pleasure, and also have passed through that period when the cares of human life are most numerous and distracting: you are tempted to believe that in the solemn and sober evening of your days, every thing will be favourable to the attainment of religion—taking a farewell of the noisy scenes of life, you will have nothing else to do but to employ yourself in the service of God, and walking just upon the silent solemn shores of Eternity, you will have no further solicitude about any thing else.

But suppose these golden scenes, which may justly be pronounced visionary and delusive, should eventually turn out to be realities: is it not treating with deliberate ingratitude your kindest benefactor?---him, who has created you with all those noble and exalted powers you possess—who has assigned you such a dignified station among the innumerable orders of his creatures---who sustains you in existence, and whose constant flow of goodness to you knows no bound: to give him the poor pitiful remnant of your days---to devote to him your body when it is bowed down with the decrepitude of years---when it has been rendered almost useless for any thing but to moulder in the grave, by long prostitution in the ways of sin and folly---when it can no longer serve as an instrument to gratify your sinful propensities: and to offer along with it a heart that has with unceasing stubbornness refused submissive to its Creator till the late hour of closing life---a heart that has so long cherished every hateful feeling, that has rioted in those things which are offensive in the eyes of God, and has been the continued residence of every abomination:---can any thing be more ungrateful, not to say monstrous?

But alas! how seldom is it the case that those whose heads have grown grey in sin, turn from their wanderings unto God. Should such a thing at any time occur, so great is its novelty, that all around wonder and regard it as something almost miraculous. They who neglect their duty so long, and reach the period of declining life without the Christian's hope, in almost every instance seem left by the good though long insulted spirit of God, to a state of hard insensibility---to pursue the rest of their short and dreary way, (their grey hairs covered with ignominy) down to where a just and awful retribution awaits them.

But why defer a moment? The whole period of your transient existence is too short already for the much you have to do. The vast concerns of your immortal souls---the adjustment of all your accounts for the day of last and solemn reckoning---the preparation for that reward which is to bear proportion to the degree of your zeal and fidelity to God in this world---is enough to occupy the unceasing and vigorous effort of your lives. But what think you of time to be wasted away in sin, whilst multitudes are descending to eternal death, each carrying a spirit more valuable than a material universe, and you have it in your power by devotedness to God to prevent many of them; so that turning again into the paths of life, they shall

shine in the firmament of glory as stars forever and ever? Oh! let not another item of your time, so pregnant with eternity, be unprofitably consumed. Let every passing moment bear to Heaven some good report. Defer not—your life is ever hastening on the rapid wing, and will soon exchange its mortal for an immortal flight.

But is it not awfully presumptuous to put off the duties of religion to a future period?—is it not virtually saying to the majesty of Heaven, I will not serve thee now? Let me alone that I may indulge yet longer in these ways in which thou hast declared thyself to have no pleasure. I will yet neglect the duties which thou art enjoining upon me, to gratify my own propensities; and afterwards, when I have nothing to draw me off, then thou shalt have my service? Is it not trifling with the solemn and glorious majesty of him who holds your existence in his hands, and who every moment you continue to disobey him, cannot but regard you with infinite aversion?

[*To be continued.*]

From the Mariner's Magazine.

MILITARY AND NAVAL BIBLE SOCIETY.

Since our last we have received from London, the last annual report of the "British Naval and Military Bible Society." During the last year, this Society, feeble and insufficient in its origin, has grown into a magnitude and importance hitherto unequalled in the history of benevolent institutions. Deeply penetrated with a sense of the divine blessing, the committee commence the report of their labours with devout acknowledgments to God: Truly, they say, "the Lord has done great things." This wonderful advancement is ascribed to the delightful fact, "that the King of all the earth" *deigned to use the* ARM OF PRINCELY POWER to carry into effect the measures of the Society. It is a source of high gratification, that, by a recent order of his Royal Highness, the Duke of York, Commander in Chief, the Bible is now made a necessary part of the accoutrements of a British soldier: and that provision has been made to have the whole British army supplied with Bibles from the depository of this Society! This measure does the highest honour to the British nation, and every pious heart will swell with gratitude to that Being who has taught us that the hearts of kings are in His rule and governance, for vouchsafing to give this remarkable and striking sanction to the principle of the general dissemination of His Word. A requisition for *seven thousand* copies of the Bible, for the use of the army, has been made on the depository of the Society. This wise and honourable order of his Royal Highness is, indeed, most fit to stand written in enduring characters in the regulations of a Christian Army. The order and the regulations are as follows:—

CIRCULAR.

Horse Guards, March 11, 1825.

The enclosed Code of Regulations "for providing the army with Bibles and Testaments," having been recommended by the prelates whose signatures are attached thereto, and approved by the king, I have the commander in chief's commands to transmit them for your information and guidance, and to express his Royal Highness's expectation that they be strictly adhered to by the regiment under your command.

Sir, your most obedient,
humble servant,
H. TORREN, A. G.
Officer Commanding.

It is proposed that the following arrangements shall be made for providing the army with Bibles and Testaments;

through the medium of the Chaplain General only:—

1. That commanding officers shall be directed by the Adjutant General, to send to the Captain General an immediate return of the number of Bibles, and books of Common Prayers, in possession of the men and the number necessary to furnish one to every man who can read.

2. That, exclusive of the requisitions which may follow this Circular Instruction, the Chaplain General will procure, from the Naval and Military Bible Societies, and other sources, such a number of Bibles and Testaments, and Books of Common Prayer, together with such religious Tracts as he may think sufficient, to be lodged, as a depot, in the orderly room of each corps, in order that recruits, and others, wanting such books, may be provided from time to time, as they may require them: that these Bibles, &c shall be kept in a chest, and that the state of this depot of books shall be inspected at the half-year inspections, and the number of Bibles, &c. in store, inserted on the back of each half-yearly Return to be submitted to the Adjutant-General. The Adjutant-General will furnish the Chaplain General, half yearly, with a return of what is required to keep these depots of books complete.

3 It is proposed that the expense of furnishing these books to the soldiers now in want of them, as well as to all the recruits, who may, from time to time, join their respective corps, shall be borne by the public. But that each man who is found, upon the periodical examination of his necessaries, to have lost or disposed of his books, shall be again provided from the depot of Bibles at his own expense, and commanding officers of corps will address to the Chaplain General a Return every six months of such deficiences.

(*Signed*) C. CANTAUR.
E. EBOR.

London, Feb. 1825. W. LONDON.

AFRICA.

London, October 8.

We have received accounts of a recent discovery in Central Africa, which will soon be laid before the public in a greater detail; but of which the following outline is sufficiently curious: Major Clapperton and Captain Denham, in the course of their late expedition in that quarter of the world, arrived in the territory, and subsequently resided for some weeks, in the capital of a nation, whose manners and history seem likely to occupy, to no trivial extent, the attention of the public of this country—we might safely say, of the whole civilized world. They found a nation, jet black in colour, but not, in our sense of the term, *Negroes*, having long hair, and fine high features. This people was found to be in a state of very high civilization; and above all, the British travellers witnessed a review of seven thousand cavalry, divided into regiments, and all clothed in complete armour. Six thousand wore the perfect hauberk mail of the early Norman Knights; most strange, by far, of all, one thousand appeared in perfect Roman armour. The conjectures to which this has given rise are various. We confess for ourselves, that, looking to the polished and voluptuous manners ascribed to those people, the elegance of their houses, &c. &c.; in a word, the total difference between them and any other race as yet discovered in the interior of "Africa the mother of monsters," our own opinion, is strongly, that here we have a fragment of the old Numidian population; a specimen of the tribes who, after long contending and long co-operating with imperial Rome, were at last forced to seek safety in the central desert, upon the dissolution of the empire. In these squadrons, Messrs. Clapperton and Denham probably beheld the liveliest image that has ever been witnessed by modern eyes, of the legions of Jugurtha—

may we not say of Hannibal? The armour we understand, is fabricated in the most perfect style of the art; and the Roman suits might be mistaken for so many Herculaneum or Pompeian discoveries, if it were possible for us to imagine the existence of genuine antiques, possessing all the glossy finish of yesterday's workmanship. One of these travellers has already set off on his return to this sable court.—*Af. Rep.*

GENERAL LA FAYETTE'S OPINION.

From an interesting series of papers published by George W. P. Custiss, Esq entitled "Conversations of La Fayette," we some time ago gave to the public a detailed account of the humane operations of this eminent man, for the benefit of certain slaves, formerly owned by him, in the province of Cayenne. We are now happy to extract from the last number of these papers, the observations of this true and venerable friend to our nation, on a subject, which, if the most delicate, is also the most momentuous which can possibly be presented to the attention of the American people.

Truth, when clearly seen by the eye of candour, must, we believe, ever prove omnipotent over reason, and we hope that the hearts of our statesmen are not so hostile to their judgments, as to render a correct faith fruitless of good works. Reflection cannot, at least, do injury. The thoughts which come forth from a bosom, the kindness of which, towards our whole country, has not, is not, and will not ever be doubted, merit consideration. He who bled for us in the days of our peril, and when about to sink forever in glorious retirement from the world, crossed the ocean to look with paternal feelings upon the beauty and strength of our institutions, and upon the wonders of our progress, and to bestow on us his blessing, would not surely, at the moment of his departure, give us advice which a wise man, without examination, will pronounce it madness to follow. His words are these:— [*Af. Rep.*

"I have been so long (says La Fayette) the friend of emancipation, particularly as regards these otherwise most happy states, that I behold with the sincerest pleasure the commencement of an institution, whose progress and termination will, I trust, be attended by the most successful results. I shall probably not live to witness the vast changes in the condition of man, which are about to take place in the world; but the era is already commenced, its progress is apparent, its end is certain France will, ere long, give freedom to her few colonies. In England, the Parliament leaders, urged by the people, will urge the government to some acts preparatory to the emancipation of her slave holding colonies. Already she is looking, with much anxiety, towards her East India possessions for supplies of sugar, raised by free labour. England is, in fact, rich enough to buy up her slave property, and the current of public opinion sets so decidedly against slavery, in all its forms, that if the people and government unite, it must soon cease to exist in the English possessions. South America is crushing the evil, at her first entrance upon political regeneration: she will reap rich harvests of political and individual prosperity and aggrandizement, by this wholesale measure. Where then, my dear sir, will be the last foothold of slavery in the world? Is it destined to be the opprobrium of this fine country? Again; you will in time, have an accession of at least three free states in this Union—Maryland, Virginia, and Kentucky.

"In these three commonwealths there is nothing grown, which may not be produced by *free labour;* neither is the climate inimical to the white man, but the reverse.

"In the course of the next half century, the changes which I have foretold,

will probably come to pass; and if they should, what, my dear sir, will be the condition of our friends in the extreme south and south-west of the United States? As slavery declines in the other states, its migration will tend directly to those regions, as its last place of refuge.—May we not hope that this will be deemed a matter of serious consideration, worthy of the labours of philosophers, and philanthropists, and of all who feel an interest in the safety and well being of a large portion of the American family?

"The views and labours of the society are directed to the removal of free persons of colour only; but there will be no want of emigrants should that great object be successfully accomplished, as in the munificent instance of Mr. Minge, of Virginia, who, for an individual, has done an act worthy of a community, and is entitled to the most unqualified and enthusiastic praise. No doubt many proprietors will follow this generous and noble example, perhaps not on so large a scale; but a little from many, soon becomes a great deal.—Again, as few proprietors could afford to part with so valuable a portion of their property without some equivalent, they might be disposed to enable this property *to pay for itself*, on some plan, like one I have seen proposed."

THE WALDENSES.

There are now living in the valleys of Piedmont, called Luzenda, Perosa, and San Martino, about *eighteen thousand* Vaudois, the remainder of the Waldenses and Albigenses, who have in the midst of Popish darkness, enjoyed the light of truth, and, though surrounded by the demons of persecution, have nobly defied all their rage and cruelty. These, like the famed 7000 of *Old Testament* record, have never bowed the knee to Baal, and among them have been numbers who have united the Protestant faith with a corresponding walk and conversation. From France and Sardinia they have endured *thirty two persecutions*, in which the furnace seemed to have been heated with a design to extirpate their whole race; and nothing has saved them from their fury, but the almost miraculous care of the Almighty, connected with their own union and courage, in their mountainous, intricate, and impregnable fastnesses, whither they have fled for shelter. Thousands of them have suffered martyrdom, and shown their inflexible attachment to the cause of the Redeemer; while, like him, these peaceable people invoked with their dying breath forgiveness for their enemies.

When Piedmont was under the late government of France, the Vaudois were put in full possession of all the privileges common to other subjects; but on the restoration of the Bourbons, in the year 1814, they were again united to Sardinia; and, though they never murmur, they are subjected to the most grievous restrictions. They cannot, (for instance) purchase lands out of the confined limits assigned them; they are obliged to desist from work, under the penalty of fine or imprisonment, on the Roman Catholic festivals, which are almost perpetual; they are forbidden to exercise the professions of physician, surgeon, or lawyer; and these people, together with their ministers, are compelled to serve as private soldiers, without the possibility of advancement. All religious books are prohibited, except the Bible, which is subject to such a high duty as almost to place it beyond their reach. Schools are, indeed, allowed on the old system; but on Bell's and Lancaster's system they are prohibited. The Scriptures and Catechisms have sometimes been circulated among the Vaudois leaf by leaf, as the only means of obtaining a perusal of their pages. They are not allowed to multiply their places of worship, though they may rebuild and enlarge their old ones.

In the time of Oliver Cromwell, col-

lections were made throughout England on behalf of the Vaudois, amounting to £38,241, 10s. 6d which after affording them considerable relief, left a fund of £16,333, 10s. 3d. which Charles the Second, on his restoration, used for his own purposes, assigning as a reason, that he was not bound by any of the engagements of an usurper and a tyrant. William and Mary restored the pension; but during the reign of Napoleon the British Government, from political motives withheld it, and the Vaudois pastors (thirteen in number) are for the most part living in a state of poverty.

Efforts are now making to recover this lost aid, and thereby enable the pastors to surmount their difficulties, to assist in the establishment of schools, and the education of their ministers, and especially in building a hospital among them. His Majesty George the Fourth, has presented them with 100 guineas. Several of the Protestant States on the Continent are interesting themselves for these suffering people; and it is hoped that a favourable moment has arrived for the relief of the oppressed Vaudois. The valleys have lately been visited by some English clergymen, who have taken a lively interest in the fate of their inhabitants.

A highly respectable committee has been formed in London, to promote subscriptions for the Waldenses, and to manage the fund raising for them in the United Kingdom.—*Eng. Mag.*

EXTRACT FROM DR SPRING'S DISCOURSE ON FEMALE CHARACTER.

I may remark further that *Neatness* and *Taste* are peculiarly ornamental to the female character.

In a female, particularly, they will deserve the name of virtues; for without them, whatever may be her excellencies, she has none that will be honoured and acknowledged. A woman may be industrious and economical; she may possess a well cultivated and richly furnished mind; but destitute of neatness and taste, she depresses rather than elevates the character of her sex, and poisons, instead of purifying, the fountain of domestic and public happiness.

Of all others, *Personal Piety* forms the distinguished excellence of the female character.

"Favour is deceitful, and beauty is vain; but the woman that *feareth the Lord*, she shall be praised." I speak not of that piety which exists only in name, but of that which has its seat in heart; which subdues the native alienation of the mind to God and holiness; which transforms and new creates the soul; and which concentrates its faculties, and concentrates them forever, upon the living God as its portion. Religion in woman, as well as in man, is not only "of the operation of God," but the result of reflection, comparison and choice, and consists in a cheerful and happy renunciation of all the heart holds dear, for Jesus Christ, and of every opposing interest for his kingdom and glory And this is her distinguished excellence. Let the fear of God and the love of Jesus Christ control her domestic virtues; let the humility, patience, faith, hope and charity of the Gospel become interwoven with her personal accomplishments, and sweeten and govern her conduct, and how lovely is such a woman! How infinitely superior are her charms to all the fascinations of beauty, all the splendour of external accomplishments, and all the "delirious joys of giddy dissipation!"

FRIENDSHIP

Friendship is a sweet attraction of the heart, towards the merit we esteem, or the perfection we admire; and produces a mutual inclination between two or more persons to promote each others interest, knowledge, virtue and happiness *Rel. Int.*

THE LUMINARY.

"Quare quis tandem me reprehendat si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, JANUARY 18, 1826

The Review of Dr. Caldwell's late Introductory Lecture, has been received. It is a sensible and calm production. We will commence its publication in our next No.

Extracts from the works of Archbishop Leighton.

If thou art inured to oaths or cursing, in any kind or fashion of it, taking the great *name of God* any ways *in vain*, do not favour thyself in it as a small offence: to excuse it by custom, is to wash thyself with ink: and to plead that thou art long practised in that sin, is to accuse thyself deeper.

Observe here, *His ears are open to the righteous*, but *his eyes are on them too*. They have not so his ear as to induce him blindly to give them what they ask, whether it be fit or no; but *his eye is on them*, to see and consider their estate, and to know better than themselves what is best, and accordingly to answer

How patiently will some men bestow long attendance on others, where they expect some very poor good or courtesy at their hands! Yet we are very brisk and hasty with Him who never delays us but for our good, to ripen those mercies for us which we as foolish children, would pluck while they are green and have neither that sweetness and goodness in them which the shall have in his time. All his works are done in their season

It is an observation confirmed by the experience of all ages, that when the Church flourished most in outward peace and wealth, it abated most of its spiritual lustre, which is its genuine and true beauty, *opibus major virtutibus minor;* and when it seemed most miserable by persecutions and sufferings, it was most happy in sincerity, and zeal, and vigour of grace. When the moon shines brightest towards the earth, it is dark heaven wards; and, on the contrary, when it appears not, it is nearest the sun, and clear towards heaven

The study of conscience is a more sweet, profitable study, than that of all science, wherein is much vexation, and, for the most part, little or no fruit. Read this book diligently, and correct your *errata* by that other book, the word of God. Labour to have it pure and right

To set the outward actions right, though with an honest intention, and not so to regard and find out the inward disorder of the heart, whence that in the actions flows, is but to be still putting the index of a clock right with your finger, while it is foul, or out of order within, which is a continual business, and does no good.

All that will live godly in Christ Jesus must suffer persecution. 2 Tim. iii. 12. This is the path to the kingdom, that which all the sons of God, the heirs of it, have gone in, even Christ; according to that well known word, One son without sin, but not one without suffering: *Ch ist also suffered.*

What shall they think, who have no assurance, they who doubt that Christ is theirs, and that He suffered for their sins? I know no way but to believe on Him, and then you shall know that He is yours. From this arises the grand mistake of many: they would first know that Christ is theirs, and then would believe; which cannot be, because He becomes ours by believing.

It is that which gives title and propriety to Him.

Men's resolutions fall to nothing; and as a prisoner who attempts to escape, and does not, is bound faster, thus usually it is with men in their self-purposes of forsaking sin: they leave out Christ in the work, and so remain in their captivity, yea, it grows upon them.

This were to *walk with God* indeed; to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening, looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry the spices from Arabia, are refreshed with the smell of them in their journey, and some observe, that it keeps their strength, and frees them from fainting.

Prayer is not a smooth expression, or a well contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still, the life is wanting. The motion of the heart God-wards, holy and divine affection, makes prayer real, and lively, and acceptable to the Living God, to whom it is presented; the pouring out of thy heart to Him who made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on Him. It is not the gilded paper and good writing of a petition, that prevails with a king, but the moving sense of it.

It is reported of one, that, hearing the fifth chapter of Genesis read, so long lives, and yet, the burden still, *they died*—Seth lived nine hundred and twelve years, *and he died;* Enos lived nine hundred and five years, *and he died;* Methuselah, nine hundred and six ty-nine years, *and he died;*—he took so deeply the thought of death and eternity, that it changed his whole frame, and turned him from a voluptuous, to a most strict and pious course of life.

Thou art yet far from the life of Christ, who so hatest it in others. Oh! but they are but a number of hypocrites wilt thou say. If they be so, this declares so much the more thy extreme hatred of holiness, that thou canst not endure so much as the picture of it: canst not see any thing like it, but thou must let fly at it. And this argues thy deep hatred of God. Holiness in a Christian, is the image of God, and the hypocrite, in the resemblance of it, is the image of a Christian; so that thou hatest the very image of the image of God. For, deceive not thyself, it is not the latent evil in hypocrisy, but the apparent good in it, that thou hatest.

It is the bent of the basest and most worthless spirits, to be busy in the search and discovery of others' failings, passing by all that is commendable and imitable, as base flies readily sitting on any little sore they can find, rather than upon the sound parts.

[*To be continued.*]

SOUTH SEA ISLANDS.

Mr. Ellis's account of the changes effected by the introduction of Christianity among the South-Sea Islanders.

HERE, the Bible has effected a greatter moral change, than all other means combined ever could produce—a change, which has extorted from the sceptic, the infidel, the licentious, and the profane, a confession that the power which produced it could be none other than the mighty power of God.

In those islands, a System of Idolatry has been annihilated, which was reared by treachery and crime; and had, for ages, through the terrors which it inspired, sunk the population to a state of most abject wretchedness, and

threatened their extirmination In its place, the light and blessings of the Gospel are now enjoyed; and not only has that ever-blessed Book imparted to them the social comforts of the dear domestic circle and the advantages of civilization—it has also shed its mild, consoling light on their passage to the grave; and has opened to their view a glorious immortality beyond, with all its interminable joys.

Dark and terrific were their former views of death, and of a future state.—They supposed that the spirit, when it left the body, was in darkness, devoured by demons; not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence, in dying agonies, they would often cry to their attendants, "There—there stand the demons, watching for my spirit!—O guard its exit—O preserve it from their grasp!"—Now, those who die in Christ sometimes pass the swelling flood of death rejoicing in the support of their Almighty Friend, or singing the Saviour's love.

So highly do they prize the Scriptures, that when, about to leave those islands, I wanted to procure a copy of the Gospel of St Luke, to bring with me, I could not find a person that would part with one for any article that I could offer in exchange.

Extract from the Report of the Synod of Virginia, on the state of religion within its bounds.

Among the encouraging circumstances that might be enumerated, Synod cannot help mentioning this striking fact, that on the whole there is an evident increase of benevolent exertions in our churches. Bible, Missionary, and Tract Societies, and other associations, whose general object is similar, have become more numerous: The Sabbath School charity has enlarged the sphere of its operations: An increasing interest is taken in the success of the American Colonization Society: The importance of affording to our growing population a competent supply of well qualified spiritual instructors is more deeply felt: There is a more than usual number of candidates for the Gospel ministry under the care of our Presbyteries: And in some parts of our churches there has been an extraordinary display of liberality in providing means for a complete Theological education within our own limits.

INCREASE OF MISSIONARY EFFORTS.

Some idea of the rapidity of these movements may be formed from the following short sketch of the progress of the church missionary Society, instituted in the year 1800. During the first ten years that society had but one mission; it has now nine missions. The clergy who were supporters of its objects were, during the first year, fifty; at the end of the first ten years, 260: they are now about 1500. The whole income for the first ten years was 15,000*l*.: for the last year alone it was above 40,000*l*. There were none or very few converts who were communicants at the end of the first ten years: there are now above 1000.—There were then few hearers: there are now several thousands. Then it had but 4 schools and 200 scholars; now it has 231 schools, and 13,200 scholars.

Boston Rec. & Tel.

HORRORS OF SLAVERY.

The following incident is related by Mr. Gilgrass, a Missionary in Jamaica:

"A master of slaves, who lived near us in Kingston, Jamaica, exercised his barbarities on a Sabbath morning, while we were worshipping God in the chapel; and the cries of the female sufferers have frequently interrupted us in our devotions. But there was no redress for them or for us. This man wanted money, and one of the female

slaves having two fine children, he sold one of them, and the child was torn from her maternal affection. In the agony of her feelings, she made a hideous howling; and for that crime was flogged. Soon after he sold her other child. This 'turned her heart within her,' and impelled her into a kind of madness. She howled night and day in the yard, tore her hair, ran up and down the streets and the parade, rending the heavens with her cries, and literally watering the earth with her tears. Her constant cry was, '*Da wicked Massa Jew, he sell me children. Will no Buckra Massa pity Nega? What me do? Me no have one child.*" As she stood before my window she said, '*My Massa,* (lifting up her hands towards heaven,) *do, me Massa Minister, pity me? Me heart do so* (shaking herself violently,) *me heart do so, because me have no child. Me go in Massa house, in Massa yard, and in me hut, and me no see em?*' and then her cry went up—*to God.* I durst not be seen looking at her."

The following is Mr. Watson's picture of a Sunday in the British West India Islands:—"The slave is at his toil under the lash of his driver: he is working his ground for maintenance, or employed in carrying its fruits to market; where, after he has disposed of them, he spends the remainder of the day, if he be not too far from home, in dancing, drinking, and every kind of riot, in company with his fellow-savages."

"The Sabbaths," says Mr. Gilgrass, speaking of Jamaica, "are spent generally as follows:—The slaves turn out to pick grass for the horses, mules, oxen, sheep, &c. There is no hay made in the islands; the grass they pick any where upon the estate, both morning and night throughout the year. After breakfast, a driver, with an overseer, accompanies the slaves to the Negro grounds, given to them *in lieu* of allowance from the master; here they spend the blessed Sabbath, toiling hard all day. This is their rest. The second Sabbath, these slaves carry to market their provisions to sell, &c. In Jamaica, some of them travel with heavy loads upon their heads, five, ten, fifteen, or twenty miles. To accomplish this journey in time to pick grass on the Sabbath night, they travelled all the preceding Saturday night; if they were not in time to pick the grass, no allowance was made, but many stripes were laid upon them. Those that neither work, nor go to market, will sleep, smoke segars, and dance to a tomtom. The most pious slaves in the islands have to do the same work on the Sabbath as the others, when the master will not give the Saturday to do it in for that purpose. The slaves come to market in the forenoon, and from thence to the chapel; frequently the chapel yard was covered with market baskets whilst the slaves were at Divine worship. The Sabbath is the chief market-day in all the islands."

Christ. Observer.

SLAVERY

Our readers are aware of the solemn festivity with which the 4th of July, the date of American Independence, is celebrated throughout the Union. Contrasted with these proud national scenes, and the speeches and sermons, breathing the warmest spirit of liberty, annually delivered on occasion of their recurrence, the Americans have been often, and not unjustly, reproached with the existence of slavery on a large portion of their soil. We are most happy to learn, that this incongruity is beginning to be more widely felt among our trans-atlantic brethren, especially since the anti slavery discussions in Europe. The following extract from a discourse delivered on the 4th of last July, in one of the churches of Newark, by the Rev. Mr. Russell, breathes, we would hope, the spirit of a large and widely increas-

ing portion of his countrymen, especially of the clergy of all denominations. *Christ. Observer.*

"I tremble for my country, on finding that the utterly indefensible practice of slavery is far more extensive and popular in this independent Republic, than in any other civilized nation of the earth. It is indeed the great political sin of the American people; and it has already fixed upon our national escutcheon a deep and indelible stain. Thanks to the superintending providence of God, and to the wisdom of our legislators, the disgraceful traffic in slaves is for ever hereafter prohibited in our commonwealth; and soon the last vestige of slavery will be hunted from among us. But there are comparatively few states within the middle and southern sections of our Union, that have attained to the same elevated rank in the patriotic enterprise of African emancipation. In the south, especially, slavery still exists in all its horrors, and is rather on the increase. There, fifteen hundred thousand of the descendants of Ham are uttering their fruitless wailings, and panting for release. There is a bitter groan issuing from the anguished bosoms of a million and a half of bondmen in the south; it cries for redress, and if this be long withholden, it will pierce the highest heaven, and call on God for vengeance!"

From a late London Paper.

MELANCHOLY SHIPWRECK.

The Ogle Castle East Indiaman, of about 600 tons, homeward bound, struck on the Goodwin Sands, on the 3d. of November, in a gale, when the crew and passengers, supposed to be between 30 and 40, all perished. Deal boats went out to their assistance and approached the wreck within 100 yards, but the danger of going alongside becoming every moment greater, they were compelled, after five hours exertion, to abandon the unhappy people to their fate on their own shores, and as it were within sight of home.

BOLIVAR IN THE BRAZILS.

By the arrival of the ship Julia at this port, in 34 days from Pernambuco, the editor of the American Mercury, of Hartford, has received letters and papers from that place to the 12th ultimo, enclosing a Proclamation issued by Gen Bolivar on entering the Brazilian territory. From this step it would seem that the Liberator is determined to do his work thoroughly, and for this purpose his arms are probably not to be laid down until every vestige of royalty has been rooted from the continent. *N. Y. Spec.*

PROCLAMATION.

SIMON BOLIVAR, Supreme General, and Chief of all the armies of Colombia, Mexico, Peru, and State of Meridional La Plata, to the Inhabitants of La Plata, and the free people in general of the Brazils.

Considering that political justice, and the general state of America, call most imperiously upon the imprescriptive rights of the People and of Nature, I have determined to decree, and decree as follows:—

1st. Seeing the orders that I have issued to the citizens of Monte Video and Brazil, to enter into these Territories all the forces under my command in the defence of Liberty—

2nd Immediately that whatever Province may be occupied by my troops all the male citizens of the age of 14 years to 60 ought to appear in the parish of the district to which they belong, to enroll themselves under the flag of liberty, and should they be in circumstaces to carry arms, enlist. All those who do not so act, shall be considered as enemies to the cause, and suffer death agreeable to military law—and all their property confiscated for the support of the army.

3d. I give entire liberty to all the

Creolian slaves, that for upwards of 300 years have groaned under the yoke of tyranny, in the consideration that the country has occasion for the services of all its children: and that within the term of twenty-four hours, these new citizens present and place themselves according to the form of the second article, for enlistment—they remaining from that moment exempt from those several occupations in which their masters occupied them.

4th. The new citizens that refuse to take up arms to fulfil the most sacred of all duties in defence of their liberty, shall forever remain slaves.

5 The parents of soldiers employed in the cause of liberty, shall remain free citizens by virtue of this decree.

Given in the name of the Republics above declared: this Decree in consequence shall have the force of a law, and shall be most religiously observed by the Republican authorities.

At Head Quarters, in Santa Fe de Corrento, signed and sealed with the arms of the Republic, this day, 1st July, 1825.

SIMON BOLIVAR.

The Secretary Pedro Brican.

From the New-York American.

DELAWARE AND RARITAN CANAL.

After some delay and hesitation as to the route of this canal and its feeder from the Delaware, we are at length enabled to state that the question has been satisfactorily and conclusively settled.

Course of the Delaware and Raritan Canal and Feeder.—Main Trunk, commencing in the valley of the Raritan, and following said valley nearly to the junction of the Millstone and Raritan—thence passing along the course of the Millstone, in the vicinity of Kingston, to near the junction of the Stony Brook with the Millstone—thence through the valley of Stoney Brook to the south of Princeton, through the Lawrence meadows, in nearly a direct course to the city of Trenton; thence passing the village of Lamberton to its point of connection with the channel of the Delaware. The width of the trunk to be 60 feet, and the depth of water 8 feet, corresponding with the dimensions of the Chesapeake and Delaware Canal.

The Feeder commences at the confluence of the Delaware and Musconetcong, near the mouth of the Lehigh, and passing along the valley of the Delaware through the city of Trenton, to its termination in the Canal—the fall in the whole length of the feeder 117 feet. The feeder to be forty feet in width, and depth of water five feet.

The average *annual* quantity of silver from 1771 to 1803, obtained from the Mexican mines, is estimated at nearly $20,000,000; an amount ten times greater than is furnished by all the mines of Europe. *Tren. Fed.*

LITERARY AND PHILOSOPHICAL.

Mr. C. Bell, the anatomist has published several papers to prove that not only are our ideas formed by a comparison of the different signs presented to us through the senses; but that there is a power in the body, which, though not called a sense, is superior to all the senses, in the precision which it gives to our perceptions—bestowing on us ideas of distance, of space, of form and substance; that the muscular frame, and the sense which we possess of the muscular frame in action, give us this power; that, for example, the sense of vision in the eye is imperfect, until aided by muscular motion: as the sense of touch in the hand would inform us of nothing, without the motions of the hand; that hardness, softness, smoothness, and angularity, are properties of matter, not known to us merely by the sense of touch, but by that sense, aid-

ed by the motion of the hand; and that the entire and complete exercise of the sense of touch comprehends a comparison of the exercise of the nerve of touch with the consciousness of, or the sensibility to, the muscular motion which accompanies it.—*Lon. Ch. Obs.*

From the New York Spectator.

The Edinburgh Scotsman, has devoted a column and a half to a concise statistical view of the City of New York. We quote the following paragraph, which follows an enumeration of our churches:—

"Thus New York, with its 150,000 inhabitants has 97 churches, which have been built, and provided with preachers, without taking a single shilling by compulsion from the pockets of the people, in the shape of tithes or cess. Let us see how the case stands in our happy country, where Christianity comes in the likeness of a tax gatherer, and is buttressed by acts of Parliament. Edinburgh and Leith are computed to have at this moment 153,000 inhabitants, and Glasgow, we believe, about 160,000. Here then, are two towns rather exceeding New York in population. Now, the Scottish capital, with its port, has, according to the almanac, only 62 places of worship, and Glasgow according to Mr. Cleland, has only about 63 congregations. Let the beneficed persons in this country, who affect to mourn over the state of religion in America, take these facts home for rumination. Let them explain if they can, how the spontaneous zeal of the people in New York has provided a much more ample supply of religious instruction, than exists in our own large towns with all the aids of an establishment, and parliamentary grants to boot. It is pure sophistry to talk of the small number of churches in the country parts of America. Where ten millions of people are scattered over a space six times as large as the British isles, churches cannot stand so thick as they do in England."

THEATRICAL RIOT.

"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matth. xii. 26

The notorious Kean undertook to make his appearance at the Theatre last Wednesday evening, in the character of Richard; but after being pelted with various kinds of missiles as long as he could weather the storm, was compelled to withdraw, without being heard a word. After his discomfiture, "a sudden rush from the assemblage without," says the Gazette, "bore down all opposition—the doors leading to the boxes were shivered to atoms, the box doors demolished, chandeliers destroyed, windows smashed, and every thing within reach of the rioters fell a prey to their lawless violence. a part of the audience fled for security behind the scenes, and many escaped from the windows, rather than hazard an encounter with the mob in front of the house." It is said no ladies were there. *Boston Rec. & Tel.*

Prosecution of Jews in Rome.—The Papal Government has just restored, in all their former rigor, the laws against the Jews. They are obliged to dwell in the Jew's Quarter, (Ghetto,) and even those opulent members of these tribes who have purchased houses in other situations, have found their attempts to be excused obeying this order, all in vain. They are ordered to wear a particular mark of distinction—the men a yellow covering on the upper part of their hats, and the women a yellow ribbon on their breast.—*Rec*

MARRIED,

On Wednesday evening last, by the Revd. Nathan H. Hall, Mr. LUTHER STEVENS, to Miss ANN SKILLMAN, all of Lexington.

POETRY.

FROM THE LONDON NEW MONTHLY MAGAZINE.

THE LANDING OF THE PILGRIM FATHERS IN NEW ENGLAND.

"Their dauntless hearts no meteor led
In terror o'er the ocean;
From fortune and from fame they fled
To Heaven and its devotion"

AN AMERICAN POET.

The breaking waves dashed high
On a stern and rock bound coast,
And the woods, against a stormy sky,
Their giant branches tossed;

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame.

Not as the flying come,
In silence and in fear;
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea;
And the surrounding aisles of the dim woods rang
To the anthem of the free.

The ocean eagle soared
From his nest by the white waves foam,
And the rocking pines of the forest roared
This was their welcome home!

There were men with hoary hair
Amidst that pilgrim band,
Why had THEY come to wither THERE,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Aye, call it holy ground,
The soil where first they trod!
They have left undimm'd what there they found,
Freedom to worship God!

F. H.

FROM THE RELIGIOUS INTELLIGENCER.

REFLECTIONS ON THE NEW YEAR.

Lines written by a young Lady on her birth-day, Dec. 28th, 1825.

Life though sweet, yet how uncertain,
Held but by a fleeting breath,
A single thread suspends the curtain
That veils approaching death.

Death is always giving warning,
Still yet his warrant seems withdrawn;
Welcome then this New Year's morning,
Oh propitious be the dawn!

May the life to me allotted,
Whether long or short the date,
Prove, O gracious Heaven, unspotted;
Fearless then I'll meet my fate.

For the past, forgive all error,
For the future, guide my youth;
Let not hope, nor joy, nor terror,
Make me shun the voice of truth.

Ye from whom my life descended,
Teach, O teach me how to pay
The debt of infancy defended,
Of love and care from day to day.

Teach my heart to prize that beauty,
That alone can time defy,
Charms which flow from love and duty,
Gain admission to the sky.

S. M.

LEARNING.

The chief art of learning, as *Locke* has observed, is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated: the most lofty fabricks of science are formed by the continued accumulation of single propositions. *Rel. Int.*

FORGIVENESS.

"Forgiveness is the economy of the heart. A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits."